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verdict of acquittal. The object of the divine justification is, however, declared to be the individual only as becoming and remaining a member of the church. It is, therefore, equivalent to acceptance for membership in the church, wherein Christ is still perpetuating his life by his Spirit. Into this life in the body, for which "justification" qualifies us, we are admitted (at least Paul is said to "know of no other way") by baptism; and we have no other means of communion in Christ's body and blood except in the breaking of bread.

In the second volume there is a very sane and helpful treatment of Romans, chaps. 9-16. Here the author shows that in Paul's treatment of the divine election there is no warrant for Calvinism (defined as the doctrine that God created some men absolutely and irresistibly predestined to eternal life, and the rest to eternal death); that, while Paul clearly recognizes that God works "universal ends through selected races and individuals, this recognition is robbed of all that ministers to pride in the elect or hopelessness and a sense of injustice in the rest."

These volumes will prove especially helpful to the class for which they are intended—"ordinary Christian" members of the Anglican church. And they will be read with no less interest by others, who, however, will have occasion to question that article in the writer's exegetical creed which affirms that only "one who enters thoroughly into the spirit of churchmanship is able to interpret with any completeness the mind of St. Paul."—HENRY TODD DEWOLFE.

Manual of Patrology. By Rev. Bernard Schmid. Translated from the fifth German edition by a Benedictine; revised, etc., by Right Rev. V. J. Schobel. (St. Louis, Mo.: B. Herder, 1899; pp. 351; cloth, \$1.25.) This handbook, written by a good Roman Catholic for Catholic readers, is intended to be merely "an introduction to the knowledge of the Fathers of the church." The standard of modern Protestant scholarship cannot, therefore, be applied in the criticism of this book, which is pleasantly written and gives, on the whole, a good deal of general information concerning the writings of the Fathers from the apostolic time to Isidore of Seville, among the Latin Fathers, and John Damascene, among the Greek. Four epochs are distinguished: (1) origin; (2) growth and development; (3) full growth (325-461 A. D.); and (4) decline of patristic literature (461 to ca. 700 A. D.). We have discovered very little use of modern critical literature, so that in many points the book is not up to date.—*Novatians Epistula de cibis iudaicis*, herausgegeben von Gustaf Landgraf

und Carl Weyman (Leipzig: B. G. Teubner, 1898; Separatabdruck aus Wölfflin's *Archiv*, Vol. XI, pp. 221-49), is a carefully prepared edition of a tract of which, until recently, no extant MS. was known. In 1894, however, Harnack discovered the tract in a Petersburg—formerly Corvey—codex (*A*) of the ninth century, but assigned it to Tertullian. The present editors secured a careful copy, which they published together with a very minute discussion of the MS. containing the text (pp. 221-5) and critical remarks (pp. 239-49). They have proved in this edition three points: (1) The treatise *de Trinitate* is undoubtedly written by the author of *epistula de cibis iudaicis*, *i. e.*, by Novatian; (2) both treatises were written originally in Latin and not translated from the Greek (this against Quarry, *Hermathena*, 1897, pp. 36 ff.), and (3) pseudo-Cyprian, *de spectaculis* and *de bono pudicitiae* are the work of the same author that wrote *de Trinitate*, *de cibis*, and Nos. 30 and 36 of the collection of Cyprian's letters, *i. e.*, Novatian.—*Fabii Planciadis Fulgentii, V. C., Opera*. Accedunt Fabii Claudii Gordiani Fulgentii, V. C., de aetatibus mundi et hominis et S. Fulgentii Episcopi super Thebaiden. Recensuit Rudolfus Helm. (Lipsiae: in aedibus B. G. Teubneri, 1898; pp. xvi + 216.) (=“Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana.”) The author of the instructive article “Der Bischof Fulgentius und der Mythograph,” *Rheinisches Museum für Philologie*, Vol. LIV, pp. 111-33, has edited now the works of the grammarian Fabius Planciades Fulgentius, whose language and style, even at its best, was always bombastic, flowery, and often lacking in the rudiments of Greek rhetoric. This fact, together with the fragmentary, bad condition of the text, has thus far deterred scholars from editing Fulgentius. Strange to say, what even so great a Latin scholar as Reifferscheid has declared an *opus iniucundum*, our editor, owing to the grammatical and historical questions involved, has found so attractive that an *auctor iucundissimus ex iniucundo factus sit* (Preface, p. iii); and the whole edition gives evidence and proof of this. From cover to cover we notice the careful hand of the editor, his love for this work growing under his hands, the result of minute study of many MSS. The three books, *Mitologiarum* (pp. 1-80), the *expositio virgilianae continentiae secundum philosophos morales* (pp. 83-107), and the *expositio sermonum antiquorum ad grammaticum Chalcidius* (pp. 110-26), as well as the *de aetatibus mundi et hominis*,¹ are assigned

¹That is, A Christian History of the World, so arranged that in each of its twenty-three books—of which only fifteen are extant—one letter of the alphabet does not occur, *e. g.*, in the first book, “*abest A*,” etc.

to the same author; the last named, however, being of much later date, when Fulgentius had become a monk and had improved both in manner and style. Following the same line of reasoning, Helm believes that the author of all these tracts is identical with the well-known Fulgentius, bishop of Ruspe († 553 A. D.). It is possible, but the existing MSS. do not corroborate this conclusion; only a single one adding to the first book of the Mythology the name of a presbyter. The *S. Fulgentii episcopi super Thebaiden* (pp. 180-86) must be, for stylistic reasons, the work of another author (see pp. xv, xvi). Students of late Latin will welcome this careful edition, whose value is greatly enhanced by a very good "index auctorum" and an "index nominum," as well as by a minute "index sermonis" (pp. 192-215); this last of special interest and importance.—W. MUSS-ARNOLT.

Luthers Reise nach Rom. Von Dr. Theodor Elze. (Berlin: Verlag von Alexander Duncker, 1899; pp. xi + 99; M. 2.50.) The journey of Luther to Rome has always enlisted the special interest of historians. Several writers have made a careful study of it. Dr. Elze, the author of this latest treatise on the subject, has examined it afresh in the light of all that his precursors had ascertained. But he has made investigations for himself, and has contributed some new light to the discussion. He has traveled over all the roads which Luther must have taken, and has marked the places where it is most probable that he found temporary lodging on the way. He has also done much to reconstruct the Rome which Luther saw. In short, he has weighed every scrap of evidence concerning the journey now left to us. The evidence concerning the time and the occasion of it he has gathered up in an appendix, where the reader may examine it for himself. He shows that Luther went to Rome late in 1510, and returned early in 1511, and that the journey exercised a strong influence upon his opinions, not perhaps at the time, but later, when he came to reflect upon what he had seen and heard.—FRANKLIN JOHNSON.

The Acts and Decrees of the Synod of Jerusalem, sometimes called the Council of Bethlehem, holden under Dasetheus, Patriarch of Jerusalem, 1672. Translated from the Greek and with Notes by J. N. W. B. Robertson. (London: Thomas Baker, 1899; pp. viii + 215; 5s., net.) The occasion of this synod was the rededication of the Basilica of the Nativity of Bethlehem. This explains why it was sometimes called the Synod or Council of Bethlehem. Its object was to condemn a work entitled *The Eastern Confession of the Christian Faith*,